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THE SCHOOL REVIEW

A JOURNAL OF SECONDARY EDUCATION

VOLUME VI
NUMBER 4

APRIL, 1898

WHOLE
NUMBER 54

SECONDARY EDUCATION IN THE UNITED STATES¹

AN HISTORICAL SKETCH

II. THE ACADEMY PERIOD

[In the collection of material for this division of the Sketch, I have received assistance from so many quarters that it would be a hopeless undertaking to attempt the making of individual acknowledgments. The principals of academies and other secondary schools in different parts of the country have very kindly sent me printed matter relating to their several institutions, including, in some instances, volumes of considerable size and of great historical value. At no distant date I hope to revise the articles thoroughly, filling in some of the gaps which my best endeavors have thus far failed to fill; and I shall be heartily thankful to anyone who will put me in the way of finding material to supply the present deficiencies.

It will not be invidious to express my special thanks to two persons who have gone to much trouble in the endeavor to further my researches and have thereby rendered me very valuable aid. I refer to Miss Katherine Gleason, A.M., graduate student in the University of California for the year 1896-7; and Dr. C. F. P. Bancroft, Principal of the Phillips Academy at Andover.—E. E. B.]

PLATO taught his disciples in the grove of Academus, and his school was called in consequence the Academy. But how did the name come to be applied to humble schools of secondary education on this western continent? The question has given rise to some discussion, which is summed up in a familiar passage from the writings of Mr. Henry Barnard. We cannot do better here than to repeat this passage in full:

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The earliest English or American use of *academy*, as applied to an institution of instruction for youth, we find in Milton's letter to Samuel Hartlib, in 1643, where the academy, by which he designated his institute for a complete and generous culture, covers the whole field of the grammar school, the college within the university, and the university. The non-conformists applied the term to their boarding schools, which in grade of instruction, resemble nearly the English Public School, or the endowed grammar school. In this sense Defoe uses the term in his *Essay on Projects*, first published in 1699, and at the same time employs it, in the general English usage, to designate an association of philologists to improve and perfect the English tongue like the French academy. In the essay cited, Defoe gives the plan of an Academy for Music, with hints for cheap Sunday concerts; an Academy for Military Science and Practice; and an Academy for Women—the earliest project of a school of this grade for women in England or America by near a century. From Defoe we can easily trace the earliest use of the term in this country to Franklin, who acknowledges, in his autobiography, his indebtedness to Defoe's *Essay on Projects* as having influenced some of the principal events of his life, and designates his plan for public education of youth in Pennsylvania, a *project of an academy*.

After Franklin's pamphlet, which had a very wide circulation, and which will be found bound up with other pamphlets of the revolutionary period in most of the old libraries of the country, the term, and the institution itself became quite common. In many states before 1800, Academies were established with Boards of Trustees, and certain corporate powers after the plan of Franklin, and not a few of them bore his name.¹

A little may now be added to this account. A brief paragraph relating to the academies of the Dissenters is found in the *American Quarterly Register*, Vol. II, p. 255 (Andover, Mass., 1830). A more extended account appears in the *Quarterly Journal of Education*, Vol. I, p. 49 ff. (London, 1831). Oliver Cromwell established a college at Durham. After the restoration this became a private theological academy at Rathmes, or Rathmill, as another account has it. In the reigns of Charles II and James II various non-conformist ministers, men who had been educated in the English universities and had been deprived of their livings in the English Church under the Act of Uniformity, established academies for the education of the sons of non-conformists. This was done the more freely after the passage of the Toleration Act of 1689. By this means they sought to maintain a high standard of learning in the non-conformist bodies, members of which were excluded from the universities; and to secure to themselves an hon-

¹ *American Journal of Education*, Vol. XXX, p. 760.

orable means of support to replace their lost benefices. The training in these schools was intended chiefly as a preparation of ministers for the dissenting congregations; but the classic languages were taught, and efforts were made to provide liberal culture for those destined to other than spiritual callings. The course of study seems to have been five years in length for those who could afford so long tuition; and to have been shortened to three years for those who were dependent upon charity for their schooling.

One of the earliest of these schools was set up by Mr. Woodhouse at Sheriffhales, in Shropshire. Mr. Matthew Warren conducted one at Taunton; Mr. Doolittle, one at Islington and Wimbledon. Several others are named,¹ among them that of Mr. Charles Morton at New-

¹The article in the *American Quarterly Register*, referred to above, mentions an academy at Shrewsbury, "of more celebrity than either" that at Rathmes or the one at Taunton; also others at Hoxton Square, London, Exeter, Bridgewater, and Coventry. It adds: "Flourishing academies now [1830] exist at Hoxton, Bristol, Homer-ton, and several other places;" and enumerates among the most distinguished tutors, Theophilus Gale, Thomas Vincent, Matthew Henry, and John Pye Smith.

The Rev. Charles Hammond, in his well-known article on New England Academies and Classical Schools, referring to their English prototypes, mentions the academy at Kibworth in Leicestershire, at which Doddridge entered in 1718; that at Northampton, over which Doddridge himself presided; and that at London, where Isaac Watts was educated. The article on Dissenting Academies in the *Quarterly Journal of Education*, referred to above, makes mention of legal processes undertaken against those who presided over such academies, and the resolute defense which they set up against these proceedings; and adds in a footnote: "The history of these circumstances, and the arguments, are given in CALAMY'S *Continuation*, Vol. I." The same article refers to TOULMIN'S *Historical View of the State of the Protestant Dissenters in England*, etc. In its closing paragraph appears the promise of another article giving an account of more recently established academies; but I have not been able to discover a fulfillment of this promise.

In later years the surviving English academies seem to have adopted pretty generally the title of *college*; except that the name *academy* is retained in schools for young ladies. This statement is made in a private letter from Dr. C. F. P. Bancroft of the Phillips Andover Academy, on the authority of the Rev. Mr. Lovett of the Religious Tract Society of London.

For convenience we may add here the following references to authorities on the English academies, taken from LEE'S *Daniel Defoe*, cited in the text: On p. 7 of Vol. I, Walter Wilson is referred to as a recognized authority on the subject. On p. 10 of the same volume appears this footnote, relating to an attack on the academies by Samuel Wesley, who, like Defoe, had been under Mr. Morton's instruction: "A Letter from a Country Divine to his Friend in London, concerning the Education of the Dissenters in their Private Academies, etc.," 1704; "A Defense of a Letter concerning the Education of the Dissenters, etc.," by Samuel Wesley, 1704; "A Reply to Mr. Palmer's

ington Green. Now, it was in this academy at Newington Green that Daniel Defoe himself received his early training. He is believed to have spent five years at the institution, from the age of fourteen to that of nineteen. In after years, Mr. Defoe, having become an adherent of the established church, gave an unfavorable account of the training afforded at the academies of the non-conformists; but he made a special exception in favor of his own former master, Mr. Morton. The glimpse which his account affords us of Mr. Morton's instruction is very pleasing. At Newington, he says, "the master or tutor read all his lectures, gave all his systems, whether of philosophy or divinity, in English, and had all his declaimings and dissertations in the same tongue. And though the scholars from that place were not destitute in the languages, yet it is observed of them, they were by this made masters of the English tongue, and more of them excelled in that particular than of any school at that time."¹ In 1685 this Mr. Morton removed to New England, and there became vice president of Harvard College. The presence of a former master of such an English school at the center of learning of the American colonies, would have been likely to render the English use of the word *academy* familiar, at least to New England scholars, even if other circumstances tending to the same result had been wanting. It is likely, in fact, that the English use of the word was common in the Puritan colonies during the century preceding the establishment of academies in this country.

It may not be a wholly fanciful suggestion that one effective agent in the dissemination of both the term and the idea, especially after the establishment of Franklin's Academy at Philadelphia, was the Rev. George Whitefield. This remarkable man traveled again and again through the whole length of the colonies from New Hampshire to Georgia, preaching, exhorting, awakening; conversing alike with ministers, colonial governors, and negro slaves; indifferent to no aspect of colonial life; causing division and dissension — anything but intellectual vindication of the Learning, Loyalty, Morals, and most Christian Behavior of the Dissenters towards the Church of England," by Samuel Wesley, 1707. Two of these pamphlets were replied to by Samuel Palmer, who afterwards conformed to the church.

I have not had access to any of these works. It is to be hoped that our English brethren may yet give us a full account of institutions which stand in so interesting a relation with a great educational movement on this side of the water.

¹"Present State of Parties," etc., p. 319. Quoted by LEE, *Daniel Defoe; His Life and Recently Discovered Writings*. London: 1896; Vol. I, p. 9.

lectual stagnation. He was deeply interested in Tennent's Log College at Neshaminy, and the younger Tennents were among his most devoted coadjutors.¹ The existing colleges, particularly Harvard, attracted his attention, and his coming left a deep mark on our oldest institution of higher learning. He corresponded with the founders of the College of New Jersey, and did what he could to further their enterprise.² He secured substantial assistance for the Rev. Eleazer Wheelock's Indian school, the institution which developed into Dartmouth College; and sought to enlist others in giving to both this school and Harvard College.³ His friendship with Benjamin Franklin is well known. When Franklin founded his academy, the building secured for the school was the meetinghouse originally built to accommodate the crowds who had flocked to hear Whitefield on the occasion of his early visits to Philadelphia; and Franklin had corresponded with his friend, the preacher, upon this subject. Franklin writes that the last time he saw Whitefield, the latter consulted with him about his purpose of transforming his orphan house in Georgia into a college.⁴ When this college project failed, in 1767, because of disagreement with the Archbishop of Canterbury, Whitefield wrote to the governor of Georgia: "I now purpose to superadd a public academy to the Orphan House, as the College of Philadelphia was constituted a public academy, as well as charitable school, for some time before its present college charter was granted in 1755;" and in a note referring to the College of Philadelphia he adds: "This college was originally built, above twenty-eight years ago, for a charity school and a preaching place for me."⁵

¹ The following passage is taken from Whitefield's journal for November 22, 1739: "Set out for Neshaminy (twenty miles from Trent Town), where old Mr. Tennent lives and keeps an academy. . . . It happens very providentially that Mr. Tennent and his brethren are appointed to be a presbytery by the synod, so that they intend breeding up gracious youths, and sending them out into our Lord's vineyard. The place wherein the young men study now is, in contempt, called *the college*. It is a log house, about twenty feet long and nearly as many broad; and, to me, it seemed to resemble the school of the old prophets."

The fact that the school was intended particularly for the training of candidates for the ministry, is probably Mr. Whitefield's especial reason for calling it an *academy*.

² TYERMAN, *The Life of Rev. George Whitefield*, Vol. II, pp. 227, 255, 256, 322-324.

³ *Idem*, pp. 471, 473, 474.

⁴ *Idem*, Vol. I, p. 375.

⁵ TYERMAN, *op. cit.*, Vol. II, p. 528.

Doubtless many agencies were at work preparing the minds of men for the new institution. The significant fact that after the Revolution academies sprang up in all parts of the new nation, prompts the inquiry as to a possible center from which the influences tending to this result may have radiated. If such a single center of radiation existed, it was in all probability the academy at Philadelphia; and Whitefield very likely served as one agent for the extension of its influence. That influence must have spread also through other channels, of which we have now no trace. It is to be hoped that some of these may yet be brought to light.

But the establishment of schools of this type prior to the Revolution was sporadic and fitful. The real academy period did not begin till independence had been declared and the cloud of war had begun to lift. The movement which then set in had a well defined point of departure, so far as the more northern region was concerned, in the Phillips Academy at Andover. This was the recognized parent and prototype of a goodly company of schools of the new order. It would be of interest to trace an immediate connection between the academy at Andover and that at Philadelphia, if such connection existed.¹ But in the absence of direct evidence as to the considerations which led to the adoption of the name *academy* for the latter school, it has been found thus far impossible, even after a somewhat extended search, to establish such relationship. The Andover school resembled in some respects its predecessor in Philadelphia. In other particulars, as, for example, its strong theological bias, it was more like its English namesakes. It seems, so far as evidence has come to light, quite possible that the suggestion as to its name, and perhaps also as to its essential character, may have come directly from England.

It will be in order for us now to trace, so far as we can, the first steps in the establishment of schools of this type in the several states.

The academy at Philadelphia, formally opened on the 7th of January, 1751, in accordance with the "project" of Benjamin Franklin, seems to have been the first institution to bear the name in this country. This was at the outset a private undertaking, entered into by twenty-four leading citizens, who associated themselves together as a board of trustees. The institution was incorporated in 1753. Its object was to give instruction "in the dead and living Languages, par-

¹ Dr. Steiner evidently thinks that the idea of the academy came to Connecticut directly from Franklin. See *The History of Education in Connecticut*, p. 48.

ticularly their Mother-Tongue, and all useful Branches of liberal Arts and Science." The following preamble introduces the articles of incorporation :

Whereas, the well-being of a society depends on the education of their youth, as well as, in great measure, the eternal welfare of every individual, by impressing on their tender minds principles of morality and religion, instructing them in the several duties they owe to the society in which they live, and one towards another, giving them the knowledge of languages, and other parts of useful learning necessary thereto, in order to render them serviceable in the several public stations to which they may be called, etc.

The reasons which Franklin presented to the Common Council of the city of Philadelphia for the establishment of the academy were four in number: "1. That the youth of Pennsylvania may have an opportunity of receiving a good education at home" "2. That a number of our natives will hereby be qualified to bear magistracies and execute other offices of public trust" "3. That a number of the poorer sort will hereby be qualified to act as schoolmasters in the country" "4. It is thought that a good academy may draw numbers of students from the neighboring provinces, . . . which will be an advantage to our traders, artisans and owners of houses and lands."¹ The Common Council subsidized the school, and the members of the board of trustees raised a goodly sum among themselves. Fees were charged of the students in attendance, but special provision was made for the remission of fees to poor students; and the important provision was adopted that the same trustees should maintain charity schools in Philadelphia of a lower grade than the academy itself.

The academy proper, as organized, comprised three schools, the Latin, the English, and the mathematical. There seems to have been no hint of any intention to make the academy a preparatory school for some higher institution. Under the direction of Mr. William Smith, who became a teacher in the school in 1754, a philosophical school was added to the other three, and in 1755 the institution was reincorporated as "The College, Academy, and Charitable School of Philadelphia, in the Province of Pennsylvania." This college was

¹ It is interesting to compare with this thrifty proposal the complaint of "Philo Marilandicus," in 1754, that Philadelphia was then drawing £5000 sterling a year from Maryland, owing to the fact that at least an hundred Marylanders were being educated at the Philadelphia academy. (See STEINER, *History of Education in Maryland*, p. 29).

finally merged into the University of Pennsylvania. It is not to our present purpose to record the steps by which this change was made.

Various other beginnings in the establishment of academies were made previous to the Revolutionary War, though it was not until the shadow of that great conflict was withdrawn that time or money or interest was devoted in any considerable degree to such undertakings.

An important school, which seems to foreshadow the new order of things, had been established at Lebanon, Conn., in 1743.¹ A school which had been opened at New London, Pa., in 1741 was in 1767 removed to Delaware, and became the Newark Academy. In 1748 the Friends' School was established at Wilmington, Del., the oldest school having a continuous existence in that state. Secondary studies were not, however, introduced into this school until 1786. Hopewell Academy was founded by the Baptists of New Jersey in 1756. A "Union School" was established at Germantown, Pa., in 1759. A "High School" was opened in the same place in 1761. The Dummer School was opened at Byfield, Mass., in 1763. It was incorporated as an academy in 1782. A school was organized at Plainfield, Conn., in 1770, which received a charter as an academy fourteen years later. The Union School, of New London, Conn., was incorporated in 1774. Prince Edward Academy, in Virginia, was opened to students in January 1776. In 1777 its name was changed to Hampden-Sidney Academy, and in 1783 it was incorporated as Hampden-Sidney College.²

Lower Marlboro Academy, in Maryland, received in 1778 the proceeds of the sale of property belonging to the free school of Calvert county, which had fallen into decay. This academy had been erected and supported at private expense. It was the first academy incorporated in Maryland. Washington Academy, in Somerset county,

¹ The Lebanon School, which was the *schola illustris* of eastern Connecticut under Master [Nathan] Tisdale, from 1749 to 1787, was a private enterprise of twelve citizens of Lebanon, of which Jonathan Trumbull, the Revolutionary governor, the "Brother Jonathan" of Washington's heart, was one, who in 1743 combined to secure better advantages for their children than the common school or transient teachers could give. By the articles of agreement, it was started "for the education of our own children and such others as we shall agree with. A Latin scholar is to be computed at 35s. old tenor, for each quarter, and a reading scholar at 30s. for each quarter — each one to pay according to the number of children that he sends, and the learning they are improved upon — whether the learned tongues, reading and history, or reading and English only." *American Journal of Education*, Vol. XXVIII, p. 793.

² ADAMS, *Thomas Jefferson and the University of Virginia*, pp. 227-230.

Maryland, was legally established in 1779, having been conducted as a private enterprise for the twelve years previous. Washington Seminary, in the state of New York, was founded in 1779. In 1831 it was chartered as Claverack Academy. Phillips Academy, Andover, Mass., was incorporated in 1780, having been opened as the Phillips School in 1778. Phillips Academy, at Exeter, N. H., was incorporated in 1781. The old grammar school at Fairfield, Conn., was succeeded in 1781 by the "Staples Free School," an endowed academy. President Dwight conducted a famous academy, coeducational, at Greenfield Hill, Conn., from 1783 to 1796. In Massachusetts, again, the Leicester Academy dates from 1784, and the Derby Academy at Hingham was incorporated the same year.

Clinton Academy, at Easthampton, Long Island, was erected in 1784. It was incorporated by the legislature of New York in 1817, and was the first academical institution incorporated by act of the legislature in that state. Previous to 1817 the Regents had incorporated forty academies. The Flatbush Academy, known as "Erasmus Hall," on Long Island, was opened in 1787. Morris Academy, at Morristown, N. J., was organized in 1791. The Bingham School was established at Pittsboro, N. C., in 1793.

It is evident that a new interest in secondary education had arisen, which manifested itself in a different kind of institution from that with which the early colonists had been familiar.

Mr. George H. Martin suggests the following reasons for the marked decline of the old grammar schools which characterized this period in Massachusetts: The district system had turned aside educational interest from a town institution to the local schools of lower grade; with material prosperity, a commercial spirit had arisen which was unfavorable to the scholarly traditions of the grammar schools; the ministers were less potential than in the early days; the effective zeal of itinerant preachers had led people to lay less store by the thorough education of their ministers than formerly; and immediately after the Revolution general poverty prevailed, making the support of town schools of high grade a difficult matter.

It is probable that some of these causes were at work in other parts of the country; but we must look farther for an explanation of the kind of institution which was chosen to replace the grammar schools. This inquiry, however, may be postponed for the present.

The Rev. W. Winterbotham, writing in 1796, presents the follow-

ing facts regarding the secondary education of the several states at that time :

New Hampshire.—The old laws required every town of one hundred families to keep a grammar school. This law fell somewhat into neglect before the war, and still more in later years. The unhappy state of science and of virtue during this period excited philanthropic persons to devise other means of education. The result was the founding of academies. The Phillips Academy at Exeter is particularly described, and those at New Ipswich, Atkinson, Amherst, Charleston, and Concord are mentioned more briefly.

Massachusetts.—The laws relating to elementary schools and grammar schools in towns are mentioned and the remark follows :

These laws respecting schools are not so well regarded in many parts of the state, as the wise purposes which they were intended to answer, and the happiness of the people require.

Of Boston it is said, "There are seven public schools supported wholly at the expense of the town, and in which the children of *every* class of citizens freely associate." "Perhaps there is not a town in the world the youth of which more fully enjoy the benefits of school education, than at Boston."¹

The writer continues : "Next in importance to the grammar schools are the academies, in which, as well as in the grammar schools, young citizens are fitted for admission to the university." Mention is made of the Dummer, Phillips, Leicester, Williamstown, and Taunton academies, and the Derby School at Hingham.

Maine.—Four academies are mentioned, those in Hallowell, Berwick, Frysburg, and Machias, which "have been incorporated by the legislature and endowed with handsome grants of the public lands."

Rhode Island.—The ignorance of "the bulk of the inhabitants" is remarked. An exception is made in favor of Providence and Newport. "At Newport there is a flourishing academy under the direction of a rector and tutors, who teach the learned languages, English grammar, geography, etc."¹

¹ We find in this account of the schools of Boston an instance of the early use of the expression "grammar schools" in a sense somewhat like that which has now come into common use in this country. The seven schools of Boston are enumerated as "the Latin grammar school;" "the three English grammar schools," in which "the children of *both* sexes, from seven to fourteen years of age, are instructed in spelling, accentuating and reading the English language, both prose and verse, with propriety, also in English grammar and composition, together with the rudiments of geography;" and "the three other schools," in which "the same children are taught writing and arithmetic."

Connecticut.—"In no part of the world is the education of all ranks of people more attended to than in Connecticut." The provision for county grammar schools is noted.

Mention is made of the Hopkins grammar schools at Hartford and New Haven. "Academies have been established at Greenfield, Plainfield, Norwich, Wyndham, and Pomfret, some of which are flourishing."

New York.—"There are eight incorporated academies in different parts of the state; and we are happy to add, that the legislature have lately patronized collegiate and academic education, by granting a large gratuity to the college and academies in this state, which, in addition to their former funds, renders their endowments handsome and adequate to their expenditures."

New Jersey.—Of Nassau Hall (Princeton) it is said, "There is a grammar school of about twenty scholars connected with the college, under the superintendence of the president, and taught sometimes by a senior scholar, and sometimes by a graduate;" and of Queen's College (now Rutgers): "The grammar school, which is connected with the college, consists of between thirty and forty students, under the care of the trustees." The academies of the state are commended, and seven of them receive individual mention: viz., those of Freehold, Trenton, Hackensack, Orangedale, Elizabethtown, Burlington, and Newark. "Besides these, there are grammar schools at Springfield, Morristown, Bordentown, Amboy, etc."

Pennsylvania.—The academy at Philadelphia is mentioned. "The Episcopalians have an academy at Yorktown, in York county. There are also academies at Germantown, at Pittsburgh, at Washington, at Allentown, and other places; these are endowed by donations from the legislature, and by liberal contributions of individuals."

"The schools for young men and young women in Bethlehem and Nazareth, under the direction of the people called Moravians, are upon the best establishment of any schools in America."

Maryland.—Washington academy is mentioned; and the fact that "provision is made for free schools in most of the counties."

Virginia.—"There are several academies in Virginia; one at Alexandria, one at Norfolk, and others in other places."

North Carolina.—"There is a very good academy at Warrenton,

¹ Dr. Tolman says, however, that "in 1800 Brown was the only institution where a higher education could be obtained." *History of Higher Education in Rhode Island*, p. 52. "Higher" education here includes that of secondary grade: See p. 11 of the same work.

another at Williamsborough' in Granville, and three or four others in the state of considerable note."

South Carolina.—"Gentlemen of fortune, before the late war, sent their sons to Europe for education. During the late war and since, they have generally sent them to the middle and northern states. Those who have been at this expense in educating their sons have been but comparatively few in number, so that the literature of the state is at a low ebb. Since the peace, however, it has begun to flourish. There are several respectable academies at Charleston; one at Beaufort on Port Royal Island, and several others in different parts of the state. . . . Part of the old barracks in Charleston have been handsomely fitted up, and converted into a college, and there are a number of students; but it does not yet merit a more dignified name than that of a respectable academy. . . . The college at Cambridge is no more than a grammar school."

Georgia.—So far as this state is concerned, only plans and prospects are presented.

We have up to this point been concerned almost exclusively with the establishment of individual academies in the original states. Before considering the spread of secondary schools to the states admitted during the first half century under the constitution, it may be well to take a brief survey of the efforts made in the states along the Atlantic to build up general systems of secondary education. { The first of the states to move in this matter seems to have been New York; } and this state achieved the most permanent success, the organization which it adopted at the outset continuing with slight changes to flourish to the present time.

The University of the State of New York was established by legislative enactment in 1784; but did not assume its present form till a new organization was adopted in 1787. This university was not established as a local institution nor as a teaching body. It was intended to embody in one comprehensive organism all educational institutions having a corporate existence in the state. At first the Regents of the University and the trustees of Columbia College were one body; and it was proposed to make the college the head and mistress of the whole educational system of the state. The chief opposition to this arrangement came from the outlying counties, which were just then becoming desirous of having academies established within their borders. One of the chief representatives of the college party was Alexander

Hamilton. The foremost man in the academy party was Ezra L'Hommedieu. The legislation of 1787, commonly represented as embodying the individual plan of Alexander Hamilton, seems rather to have been the result of a friendly compromise between the two opposing factions. It separated the Board of Regents from the boards of trustees of Columbia College and of any other colleges or academies which might be established within the University. It seems to have been the intention that the University should embrace the elementary schools of the state as well as institutions of secondary and higher education. But the higher schools were provided first; and when a state system of elementary schools was established, at the prompting of the University, it was made a separate organization. The University, then embraced, and now embraces practically the whole provision for secondary and higher education in the state.¹

After assistance had been extended to the academies of the state for nearly thirty years, in a somewhat irregular fashion, through land

¹ In HILDRETH'S *History of the United States* (Vol. III, pp. 386, 387) appear the following statements with reference to this University: "Through the procurement of Hamilton, the New York Assembly presently passed an act erecting a board of twenty-one members, called 'Regents of the University of the State of New York,' . . . a board afterwards imitated in France, and which still continues to exist." Dr. Sherwood has shown that this legislation was not brought about by "the procurement of Hamilton" in any exclusive sense. The question whether Napoleon consciously imitated the State of New York when he came to establish the University of France is not an easy one. It would probably be safer to say that both Napoleon and the New York legislators were largely influenced and guided by the same French educational theorists, and notably by Diderot and Condorcet. Yet this may not tell the whole story. In the words of Dr. Sherwood, "The similarity which Napoleon's University of 1808 bore to the New York University of 1787, may not be a mere coincidence when it is seen that Condorcet and Fourcroy were thus early aware of what was being done in America for education. And Talleyrand's intimacy with Hamilton on his visit to America may not have been without effect upon the reconstruction of French education. If France may claim to have given to New York the ideal of a symmetrical state system of secular learning, New York may claim to have given to France the practical form of such a system, in great its all-inclusive university corporation."—*University of the State of New York*, p. 272.

The educational ideas of revolutionary France have exercised, as it would seem, a much larger influence on modern views of state education than is commonly supposed; and the educational interaction of France and America presents a highly interesting parallel to the political influence of each upon the other. We have here an important and fascinating subject for historical investigation. I am informed that Mr. James W. Adams, formerly Professor in the University of Nebraska, is engaged upon such an investigation. His studies will undoubtedly throw much light upon some of the most significant passages in our educational history.

grants and special legislative appropriations in money, an act was passed in 1813 establishing a permanent fund, known as the Literature Fund. The income from this fund is applied wholly to the support of secondary schools. This fund amounted in 1832 to nearly sixty thousand dollars. It has been supplemented from time to time by the income from lotteries (in 1801), by direct appropriations of state funds, and by various other means, and has contributed greatly to the building up of academic education. By means of Regents' examinations the secondary schools of the state have been kept up to prescribed standards of excellence; and in the annual "University Convocation," the representatives of such schools are brought into conference with one another and with representatives of the colleges and universities.

The establishment of the University of the State of New York was but one expression of an interest in the problems of the organization of education, which was then abroad in the land. Professor Herbert Adams has shown how largely American thought on these matters, in the latter part of the last century and the beginning of this, responded to the thought of the revolutionists in France. Dr. Sherwood, following him, has pointed out the close connection between the schemes of the encyclopedists and the concrete realization of similar plans in conservative New York. On both sides of the water the hope of a regeneration of the body politic rested on the hope of universal education under state control. The great constructive act of the State of New York was a most significant contribution to the movement of the time.

Other states, with equally good intentions, were less fortunate. Georgia followed hard after New York in the founding of the University of Georgia in 1785. The bill for this establishment provided that "All public schools instituted, or to be supported by funds or public moneys in this state, shall be considered as parts or members of the University." Each county was to have an academy, which was to be a part of the university. The crown of the whole system was to be a central college. The growth of this university has been mainly at the top. Franklin College, its vital center, has been in existence since 1801. About this are grouped several departments as in ordinary university organization. The original plan of making the university a comprehensive system of state education is recalled by the existence in different parts of the state of five "branch colleges," which are of the nature of technical schools.

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(To be continued)